

President of the Utah State University Delivers an Able Baccalaureate Sermon to This Year's Graduates.

We shall find through greater knowledge that difference in points of view is the cause of much of our difference of opinion. It is also no doubt true that the amount of difference in points of view depends to a certain extent upon the distance between our points of view. Many objects at the farther end of the earth appear to be of the same size when making observations on the same material object the things widely different in appearance will be the same and the more things different will be the ideas suggested with respect to its shape, its character, and its surroundings. Take an example. A mountain viewed from Salt Lake City and another viewed from a distance from what it does when seen from Nephi or Sanpete Valley. Depending directly upon its looks as observed from Salt Lake City and Nephi. Most of the mountains of the West are of the same mountain. Viewed from the same side and from places not far from one another it would be quite easily possible to find the same mountains. The observer should be quite fully in going

Work making a livelihood, shifting for one's self are all real. Plowing, pitching hay in a meadow alive with mosquitoes and gnats, woe cutting, and the things of the hot summer days, teaching mixed schools, racking one's brains over hard problems, worry, care and responsibility of a man or woman of a family, all these things are all real. All these sensations by consciousness of impressions made on the brain. All these things are life in the sternest realities.

Work, customs, thought, and physical features of the earth in the orient, may be very different from those in the occident and still all are real. All matters pertaining to the maintenance of life are all real. The things of the life are of a public character but are matters dealing almost entirely with the more tangible realities.

The outward world to us is what it is interpreted by our consciousness to be from the impressions it makes upon the sensorium, and these impressions are

pider are successful, fruitful, and typical of earnest industry. Its efforts are rewarded by the abundance of its progeny, genuine earnestness. Its life, as that of the ant, is but a stark put out by the employment of a little force, and its death is the result of a quantity principle, the common axiom of the universe, the author of which is the eternal intelligent Power, God himself. The hungry fly is a creature of the same order, its food with an earnest effort to satisfy a craven nature. The tiger or lion bounces upon its game and holds it in a cruel grip, and kills it, and then is manning to both the weaker and tamer creature and to the powerful animal which holds with an insensitive nature, the very life of this less powerful being.

Here, life, one of the highest expressions of nature, is about to be crushed out in one of God's creatures, the human being, who was to be the earnest of all that he clutches it is firmly held and whose appetite is keenly whetted



Every woman loves to think of the time when a soft little body, all her own, will nestle in her bosom, fully satisfying the yearning which lies in the heart of every good woman. But yet there is a black cloud hovering about the pretty picture in her mind which fills her with terror. The dread of childbirth takes away much of the joy of motherhood. And yet it need not be so. For sometime there has been upon the market, well-known and recommended by physicians, a liniment called

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Graduates from the University from both the Normal and Collegiate departments, you are old enough to comprehend the Importance to yourselves and to society of a pure, upright life. You are fully apprised of the fact that it is proper to be self-sacrificing, self-controlling, and do all the good in this life possible. Your minds have developed so that you are better able to understand your relations to each other, to your fellow men and to your environments. You can understand that the only way to achieve an every-day dream, that everything in life is eternally real and earnest to the utmost, and that constant dreaming of dreams and constant building of castles in the air

But they: "The Brigham Young Academy and the other Church institutions should be let alone." Far from it; but the "let alone" has been "let alone" for a few years ago when it was \$80,000 in debt, it might have become defunct altogether; but the Church came to its rescue. If the "let alone" had been "let alone" for a few years more, it might have been "let alone" two years ago, when it was but slightly in debt, that might have been the end of it; but the people of the Church came to its rescue and so it still lives.

If it were a fact, as my friends assume, that the Church schools need only to be "let alone" in order to thrive, why do the people of the Church show indifference what they taught or tried to teach. But the fact is that whatever they do the people of the Church, either collectively or individually, must support. And that is the reason why, so far as I know, the only reason why we are urged to exert our limited energies to the channel which will do the most for the least is the high school for the schools; and that is in the high school channel and not in the university branches.

To me it seems passing strange, when my friends prove wrong in this argument, that the State should first direct its efforts to give all its children equal educational advantages; that the proportion of means now expended for the education of the poor and the negro should be reduced to the common standard for pupils in the common

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